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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, FEBRUARY 21, 1901. NUMBER 25

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BY

JOHN WHITE CHADWICK

Second Impression

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UNITY

VOLUME XLVI. THURSDAY, FEBRUARY 21, 1901. NUMBER 25

It is easy for newspaper, pulpit and polite society to show the inconsistencies and the foolishness of Mrs. Nation's tactics, but let not those who are great lawbreakers take too much comfort in their indignation against the small lawbreakers. There are so many who "make fools of themselves" for iniquity's sake that we might at least have a little patience with those who "make fools of themselves" for righteousness' sake. There is a distinction between a satanic and a divine insanity.

Chicago is to enjoy the rare opportunity of hearing Frederick Harrison this week. He comes primarily to help the Union League Club celebrate Washington's birthday, but while here he will be heard next Sunday on "The Ethics of Science" on Mr. Salter's platform. Mr. Harrison has been conspicuous as the ablest champion of positivism. He is still, we believe, proud to be counted as a disciple of August Comte. But more than this, he is a humanitarian, a democrat, a man with religious fervor, who has been a tonic in English life, a rebuke to English complacency and stupidity, a thorn in the flesh of English aristocracy. We trust that he will have a worthy hearing in Chicago.

We hope that our readers are not so eager to read UNITY that they never look at the yellow tag on the wrapper which ordinarily bears the date at which their UNITY subscription expires. The first of March marks a larger number of wrappers than any other date, for it is our birth date, the beginning of our year. A goodly number of our more recent readers will find on their wrappers in addition to the date the mystic letters "sc," the significance of which we will now for the first time disclose. They stand for Santa Claus and indicate that these readers are the recipients of UNITY as a Christmas present from some friends who wished to make a present to their mind. We trust that the thoughtfulness of these friends will prove a double blessing, i. e., to the publishers of UNITY and to the gift receiving reader. The evidence of this will be a renewal of the subscription on the part of the recipient. Then "sc." will disappear from your wrapper because Santa Claus has given you strength to go alone.

The temperance question is a trite one. People who love their comfort and are enamoured of complacency are "very tired of it," but it is a question that will not down, and it behooves those who still cling to the faith that there is saving powder in the cannon and that civilization is enamoured of gunpowder, to divide the question and insist that if an army must be, it must be a temperate army, and if government is to make a business of military invasion, it should purge its columns as far as possible of the degradation represented by inebriety. The scandal of Manila will not down. These extracts from a local paper, reproduced in *fac simile* on the pages of an exchange, tell the story that cannot be suppressed:

> "Manila is earning the most unenviable notoriety for murders. There is not another spot in the whole of the far East where atrocity after atrocity is committed with such frequence and impunity." This is from a recent Manila paper. Another paper says: "A drunken trooper shot and killed. Two Filipinos fatally wounded. Both in a state of intoxication."

The only two *pronunciamentos* from those high in authority against the Parliament of Religion held in Chicago in 1893 came from the Sultan of Turkey and the Archbishop of Canterbury, hence Mohammedanism and the Episcopal Church were the two great religious organizations most inadequately represented. Notwithstanding the warning of the Archbishop, three prelates of the Episcopal Church braved the contempt of their fellow churchmen and came and added a most interesting and welcome contribution to the program, viz., Bishop Dudley of Kentucky and Doctors Alfred Momerie and H. R. Haweis of London. A few weeks ago we were called upon to note the death of Dr. Momerie, and now we must speak of fellowship and farewell to the quaint and versatile Dr. Haweis, whose death startled mourning London. He fell at his post, dying suddenly after delivering his eulogy upon the Queen. Mr. Haweis was a fiddling clergyman. He was an authority on the violin and his book on "Music and Morals" is the one most widely known. He began his ministerial life in the slums of London and is reported as saying, "I think I was happier in the slums of Bethnal Green and Stepney than I have been anywhere since." He was poet, musician, journalist, lecturer and preacher and won eminence in all these directions. The *Christian Life* of London, in noticing his death, gives the following interesting exhibit of his mental attitude at the time of his death:

> Early this year he gave to a contemporary his views on "The Church of the Twentieth Century." "The only hope for the church of the twentieth century," he remarked, "is that it should make a clean sweep of 1900 years of theology and get back to Christ. The twentieth century church will insist upon reinstatement on a large scale. Present theological books are obsolete. They practically teach men and women infidelity. The teacher does not believe in the Bible in the way in which he is supposed to teach it. No one believes it unless he is a fool or a brainless idiot, but he is still expected to say, 'The Bible is the word of God,' instead of being allowed to say, 'The word of God is in the Bible.'" "As to the clergy," he went on to say, "their proper education would consist in teaching them to understand the real nature of the Bible, instead of teaching them only what various theologians in the past have thought about the Bible." The reverend gentleman stated his belief that there would be a federation of the twentieth century Anglican church with the free churches.

The Spring Elections.

National enthusiasm and anxiety rise to their maximum as we approach the autumnal elections. Then, according to the ante-election orators, the "fate of the nation" is annually settled. Then the dramatic politics that gathers around presidents, governors and leg-

islators is in evidence, but the real "fate of the nation" is determined more by the humbler elections that come in the spring when the affairs of the town, the village and the city are settled. When these political units are sound, state and nation can endure much mal-administration on top, but when the town unit is rotten and municipal affairs are corrupt no regenerative influence from above can long save the nation. Let him who would seek the sources of political corruption in the United States look not primarily to state legislatures or national congresses, but rather let him scrutinize municipal administrations.

Chicago is once more in the toils of a mayoralty election and the best elements, as usual, stand in confessed helplessness. The Municipal Voters' League, that has applied itself so vigorously and effectively to the alderman problem of Chicago, does not dare meddle with the mayor problem. All intelligent citizens know that the duties of the mayor of Chicago are as far removed from national politics as are those of the president of a bank, the superintendent of a railway system or the president of a college, and yet, year after year, these intelligent citizens stand by in confessed helplessness and plead the "impracticability" of any other method of procedure. The best elements in both parties know that the men desired by the party machine are not desirable material, and so there is the usual attempt to wheedle or brow-beat the manipulators of the parties to put a decent candidate for mayor, without even expressing much anxiety for the scarcely less important heads of departments and cabinet officers that are to be elected on the same ballot.

This helpless good element in both parties in Chicago just now is trying to impress the "leaders" that they cannot succeed without catching the "independent vote." There is the usual talk from pulpits and elsewhere about "good men going to the primaries and thus begin at the fountain head, etc.," regardless of the fact that the primaries are anything but primal, and the further fact that a partisan primary, even though representative, can never meet the high needs or the profounder issues that ought to attain in local, city and town elections. There will be in the very nature of things a conflict of duties. It is the old New Testament principle, "No man can serve two masters." A local officer, be he mayor or constable, alderman or chief of police, cannot at the same time loyally serve both his party and his city.

And still the American voter is largely hypnotized by this sense of "obligation to his party," which renders him morally obtuse to honor and integrity in these directions. Many a man in office and out of it, who holds himself and others to the highest standards of personal morality, will excuse and palliate the gravest corruptions when perpetrated by his own party. Even the Municipal Voters' League of Chicago, an organization with exceptional courage and ethical clearness, has held up to public contempt and official reproach the individuals of the common council that have used public office for private gain. It has impaled such delinquents in public print and warned the voters against them. It has in its annual bulletin recently issued passed over with only a rebuke those aldermen who in defiance to their pledge to the public and in clear opposition to the highest interest of the city, a year ago sacrificed their independency and made common cause with the baser elements in their own party against the better elements in the other party, and organized the common council of Chicago on partisan lines, losing the high vantage ground attained a year before, because, forsooth, "it was to be the presidential year." Many of these men are again recommended by the Municipal Voters' League for re-election notwithstanding this evidence of their untrustworthiness in the large issues, and their lack of civic conscience when party interest seems to be at stake. The ethical nature of these men is sufficiently developed to guard aright their private affairs, even in the city council of Chicago, but that larger ego, the more brutal self of "Our Party," is still wanting a conscience. Chicago will continue to be a reproach to its citizens, enlisting the pity of the philanthropist and the contempt of the moralist so long as its higher interests are handed over even by its best citizens, to the manipulation of a partisan mayor, council and administrative officers, on the score that "nothing else is practicable just yet." High defeat and noble agitation is always practicable. Not until the independent voter is independent enough to go into temporary minority, is willing to accept momentary defeat on his way to permanent triumph, will Chicago begin to look up in its public administration. And Chicago is typical. The ballot is the hope of democracy, but the ballot must be a direct one and the issues must be real ones if the polls are to be potent. When national issues are at stake let national politics prevail. When local issues are dominant let the political lines of cleavage run parallel with these issues.

Last Sunday many of the pulpits in Chicago, in response to the request of the Municipal Voters' League, called for civic righteousness and tried to arouse the civic conscience. Perhaps the most commanding voice and the most searching word was spoken by our colleague, Dr. Hirsch, who with no uncertain sound argued for the divorce of municipal and national politics, "for," he said, "the unholy unity always works to the detriment of the former." So pertinent to our purpose were the words of Dr. Hirsch that we allow him to finish this editorial.

"Could a God of justice and righteousness call our city, such as it is, his delight?

"Certainly not. Democracy as applied to our municipalities has been a signal disappointment. The cities of European monarchs are better administered. Talk of slavery and the social bondage of men, of the grinding power of those in power or position; Paris, Glasgow, Berlin and London know nothing of our conditions.

"I should say the trouble lies in our ignorance of what a city is. A city is not a small dot on a geographical map, neither is it alone a center of miles of streets and railway lines, of skyscrapers and of wealth. It must be more than so many millions of human beings hived and huddled together, with school houses and libraries and shops. All these are merely the skeleton. We are not great because Chicago elevators are bursting with wheat or because hundreds of cattle are slaughtered daily in the stock yards.

"We have too few homes. The American people—and I mean no disrespect—have not yet passed the national stage of tramp life. We live in flats, in boarding houses, in hotels. We even place our children in these great caravansaries, with their almost barbaric luxury, when we know that children require the brightness and warmth of the home hearth. We are nomadic; we pause a little while in one place and then we move restlessly along to new scenes.

"But the city never will be better unless there is an awaken-

ing of civic conscience. We are on the verge of a grave era, and one that holds serious problems for us to solve. We have come to a parting of the ways. The old municipal cloak has grown threadbare and is sadly worn. When we were a village the present charter met our needs, but now that we are the fourth city in the world we need a charter that a 'penny wise, pound foolish' statesmanship of thirty years ago did not foresee.

"But there are other problems. The problem of intramural transportation confronts us. Franchises are about to expire, and every citizen should scan a situation that is full of possibilities and very grave. This problem can affect, even morally, the atmosphere of our community. Is it not time that our municipality take to heart the examples of other cities? The city of Glasgow owns its own intramural railways. Can Chicago not do this? Shall we not do it?

"In this connection the city should have part interest in all the other quasi-public institutions, such as the water, gas, telephone and telegraph companies. These are as dependent upon the city as is the city upon them, and they should be partners and share their profits. Shorter franchises also should be the rule.

"We reformers should go to school to the politician and learn his way of organization and his method of controlling men. The reform movements in great cities are spasmodic, sporadic and evanescent.

"We have it in our power to revolutionize the municipal situation. As it is now the municipal condition is a disgrace and a stench to the nostrils. The city is to pay $68,000 to an expert accountant to go through the books that city officers were supposed to have kept. It is said vice flourishes by reason of police indulgence, and it is claimed that bribes find their way even to the pockets of the highest officials.

"We must awaken a civic conscience. The solution lies in electing men to office upon whom we can depend—men safe and conservative and independent."

Theological Readjustment.

The irresistible demand of evolution, as a system of philosophy, has been to readjust theology, from a basis of ancient science to modern science. This has involved us in The Higher Criticism, which has ended practically in routing the belief in the supernatural inspiration of the Bible. This was inevitable; and the end is not delayed by the trial of theological professors for being true to their convictions. In the Catholic church, Prof. Mivart for thirty years endeavored to be faithful to his church and at the same time true to scientific revelations. In 1893 he startled the world, both Catholic and Protestant, with an article wherein he undertook to show that Hell was a place of happiness—in which souls came short, to be sure, of beatific bliss, but were not tortured. The Roman Curie at once placed this article in the Index. Mr. Mivart submitted, but much like Galileo, declared that his opinions were not changed. Afterward Mr. Mivart started out with renewed vigor, withdrawing his submission and asserting doctrines still more advanced. He said: "I regard the representations as to Hell, which have been commonly promulgated, as so horrible and revolting, that a Deity capable of instituting such a place of torment would be a bad God; and therefore we should be under the obligation of disobeying, defying and abhorring him." This brings the author quite up to the stand of Shelley. He considered the great peril of the Catholic church to be "the deep and appalling disregard, if not positive aversion, to scientific truth. We should not look upon the evolution of Christian doctrine as having reached its term. Many facts and views commonly advocated at the present day may have to be given up at a later period." The changes as to religious belief, which have already become popular among the Catholics, "are enormous" by his reckoning. This is evolution pure and simple and without reserve. It is the acceptance of modern science in the place of medieval or ancient knowledge. Dr. Mivart went so far as to affirm that he was not alone in the conviction that the Bible contained "a multitude of statements scientifically false"; many other Catholics, he assured us, believing "Joseph to have been the real and natural father of Jesus." He was positive that there were many priests who shared in his advanced views, and that the dogma of no salvation outside of the church was already yielded by the larger part of Roman theologians.

Among American Protestants we have seen the most remarkable development of intellectual frankness. But it is most interesting to note that our theological seminaries, erected to teach the Calvinistic standards, have become the hotbeds of liberalism. The case of Dr. Briggs is not isolated. The earlier advocates of higher criticism were suppressed or endured with quiet compromise. They came one by one as pioneers, and the flood tide that was to follow was not anticipated. Dr. Edward Robinson, as long ago as 1850, did not hesitate to make light of some of the miracles of the New Testament. Dr. Roswell C. Hitchcock announced that in his opinion the Mosaic record was only a "pictorial representation." The charge that Prof. McGiffert "denies the fundamental doctrine of the immediate inspiration by God, and the truthfulness and authority of the Holy Scriptures," does not alarm the public. With all this there has come about, but somewhat more slowly, a great change in the religious press; while the daily press is nearly unanimous in demanding for all persons a right to discuss freely every church dogma. The period has entirely passed when a hierarchy can claim to have the final truth—and the final word. All facts and all truths, in the field of theology as well as science, are open to reinvestigation.

In all this we should see only disaster, and the final ruin of the church, if we did not see it to be directly in the line of all historic progress. History shows us a continuous development of knowledge and a never-ceasing readjustment of belief. Under the present movement, and through it, works that greatest truth that the nineteenth century defined that only the fittest survive. But let us never forget that always and forever the fittest do survive. Today, if ever, we need a calm, sublime faith in God, a faith so broad, so clean, so sure, that our faith in books or in dogmas may fail at any point, without wrecking character or at all weakening our organic efforts to do good. E. P. P.

GOOD POETRY.

This column will for while present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

STEPHEN PHILLIPS.

Born July 28, 1868. In 1886 entered Queen's College, Cambridge, but left the university at the end of the first term to go upon the stage. He left the stage in 1892 and began a careful study of the writings of the great poets. He has published the following volumes: "Poems," 1897; "Paolo and Francesca." 1899; "Herod," 1900.

PORTIONS FROM THE TRAGEDY "PAOLO AND FRANCESCA.

(Francesca, married to Giovanni, tyrant of Rimini, is beloved by Paola, his brother.)

ACT I, SCENE I.

GIO.—Kinsmen, and you that follow with my bride,
You see me beat with many blows, death pale
With gushing of much blood, and deaf with war—
You see me, and I languish for a calm.

I ask no great thing of the skies; I ask
Henceforth a quiet breathing, that this child,
Thither all dewy from her convent fetched,
Shall lead me gently down the slant of life.
Here then I sheathe my sword; and fierce must be
That quarrel where again I use the steel.
Tell me, Francesca; can you be content
To live the quiet life which I propose?
Where, though you miss the violent joys of youth,
Yet will I cherish you more carefully
Than might a younger lover of your years.
FRAN.—My lord, my father gave me to you; I
Am innocent as yet of this great life;
My only care to attend the holy bell,
To sing and to embroider curiously:
And as through glass I view the windy world.
Sweet is the stillness you ensure to me,
Whose days have been so still; and yet I fear
To be found wanting in so great a house:
I lack experience in such governing.
So if at any time I seem to offend you,
Will you impute it to my youth! But I
Shall never fail in duty willingly.

* * *

ACT II., SCENE I.

[*Paolo, in armour,—Francesca.*]

FRAN.—If for his sake you will not stay, perhaps
Even for mine you will a little linger.
All here are kind to me, all grave and kind,
But O, I have a fluttering up toward joy,
Lightness and laughter, and a need of singing.
You are more near my age—you understand.
Where are you vulnerable, Paolo?
You are so cased in steel—is't here? or here?
Lay that sad armour by—that steel cuirass.
See, then! I will unloose it with my hands.
I cannot loose it—there's come trick escapes me.

* * *

ACT II., SCENE II.

[*Paolo, alone on the road from Rimini.*]

PAO.—I have fled from her; have refused the rose,
Although my brain was reeling at the scent.
I have come hither as through pains of death;
I have died, and I am gazing back at life.
Yet now it were so easy to return,
And run down the white road to Rimini!
And might I not return? Those battlements
Are burning! they catch fire, those parapets!
And through the blaze doth her white face look out
Like one forgot, yet possible to save.
Might I not then return? Ah, no! no! no!
For I should tremble to be touched by her,
And dread the music of her mere good-night.
Howe'er I sentinelled my bosom, yet
That moment would arrive when instantly
Our souls would flash together in one flame,
And I should pour this torrent in her ear
And suddenly catch her to my heart. [A drum is heard.]
O, there is still a world of men for a man!
I'll lose her face in flashing brands, her voice
In charging cries; I'll rush into the war!
I cannot go; thrilling from Rimini,
A tender voice makes all the trumpets mute.
I cannot go; thrilling from Rimini,
O God! what is thy will upon me? Ah!
One path there is, a straight path to the dark.
There, in the ground, I can betray no more,
And there for ever am I pure and cold.
The means! No dagger blow, nor violence shown
Upon my body to distress her eyes.
Under some potion gently will I die;
And they that find me dead shall lay me down,
Beautiful as a sleeper, at her feet.

* * *

ACT IV., SCENE I.

[*Giovanni and Francesca.*]

GIO.—Some days I may be absent, and can go
More lightly since I leave you not alone.
To Paolo I commend you, to my brother.
Loyal he is to me, loyal and true.
He has also a gaiety of mind
Which I have ever lacked; he is beside
More suited to your years, can sing and play,
And has the art long hours to entertain.
To him I leave you, and must go forthwith.
Come here, Francesca; kiss me—yet not so,
You put your lips up to me like a child.
FRAN.—'Tis not so long ago I was a child. [Seizing his arm.]
O sir, is it wise, is it well to go away?
GIO.—What do you mean?
FRAN.—I have a terror here.
GIO.—Can you not bear to part with me some hours?
FRAN.—I dread to be alone; I fear the night
And yon great chamber, the resort of spirits.
I see men hunted on the air by hounds;
Thin faces of your house, with weary smiles.
The dead who frown I fear not; but I fear
The dead who smile! The very palace rocks,
Remembering at midnight, and I see
Women within these walls immured alive
Come starving to my bed and ask for food.

Religion's Larger World.

An Address by Edwin D. Mead, Delivered Before the Mid-Continent Congress of Religion, in the Fullerton Avenue Presbyterian Church, Chicago, January 24, 1901.

STENOGRAPHICALLY REPORTED BY MARY B. BURROUGHS.

Mr. Chairman and Friends: One of the advantages of an editor—as your secretary well knows—is that all sorts of things come to his table. Just as I received his invitation to speak to you here this afternoon, and told him that I would speak upon the subject of "Religion's Larger World," there came to me, among the score of other poems received in that day's mail, a little poem which I will share with you, because it is as good a text as I could have found in all the libraries for the very simple word I shall speak today. It is entitled "Two Gods."

A boy was born mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
Round which the circling planets fly.

He lived in little works and thoughts,
Where little ventures grow and plod;
And paced and plowed his little plots,
And prayed unto his little God.

But as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view,—
But God was lost among His stars.

Another boy in lowly days,
As he, to little things was born,
But gathered lore in wider ways,
And from the glory of the morn.

As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.

He saw the boundless scheme dilate
In star and blossom, sky and clod;
And as the universe grew great
He dreamed for it a greater God.

It seems to me that this poem, which fell into my hands opportunely, tells the whole story of the great problem which has confronted us in this half century which has just covered my own life. We are at this very time summing up the characteristics and services of the century which has gone and glancing forward to the new era. Among other summings up I saw in one of our religious newspapers the other day a symposium, to which a score of the good thinkers of England and America had contributed, upon the subject of the Ten Great Books of the Century, the ten most influential books. That was the problem proposed, and each contributor answered it not simply perfunctorily, but with careful discussion. Glancing through that score of lists of half a score of books, I noticed that only one book was included in all the lists. Every thoughtful man and woman here knows what that one book must have been, and that it properly belonged there—Darwin's "Origin of Species."

I saw also in a summing up of the century the other day the opinion of one reviewer, that our age could properly be called "the age of Darwin," because the name of that greatest scientific man among us best indicated the scientific character of an age which we are leaving; for in a certain sense I think we are pass-

ing from "the age of Darwin" into a distinctively new age. I believe that throughout all this "age of Darwin" religion on its speculative sides has suffered. We are beginning the reaction; we see everywhere the synthetic and constructive elements emerge. Many, starting out early in life, a generation ago, to enter the ministry, thrown from it perhaps by the unsuccessful struggle to adjust the scientific and religious questions, will remember what that struggle was, how hard it was for religion to accept Darwinism and all this doctrine of evolution. And I hold that, while religion was superficially wrong in all this, it was fundamentally right. It is not absolutely necessary that religion should have a good science—it is fortunate if it can; but it is necessary that religion should have a good philosophy. The great doctrines of evolution first came to us united to a philosophy which emphasized, enlarged and extended the realm of secondary cause and—as in the case of this little boy that was battered in the conflict—pushed its God away "among the stars."

Many of you will remember the great service which John Fiske's little books, "The Destiny of Man" and "The Idea of God," performed for America. These books came to many religious men in their struggles like a word out of clear sky. They accepted all the results of the new science; but the science was subsumed under a philosophy that satisfied the religious and poetical needs of men. These books were typical of others which accompanied and followed them. The services of Mr. Drummond's books in that field were great, and many more have come; but until the student in the theological school could see some clear philosophy that was coming to supply him with the old sanctions or better ones, he was going to hold doggedly to the old system and wait for better things. And until he saw his true philosophy, I say he was right.

Now, to that philosophy we are coming. We have come to a place where we are not hindered from seeing God for the stars, but where the stars can be so viewed that they cannot be understood save as reflecting and radiating the divine light. We have come through a great analytical century to the dawn of a constructive time; and I believe that the churches of the world, and all the organizations in our human society that do, or aim to do, the work of the church in the world, have a great, clear reach before them in the age upon which we are entering, and that, with a positive and inspiring speculation possible, we are going on in peace of mind to organize in this world the kingdom of God, to do it in a larger way, to do it with greater fraternity and greater confidence, than has been done before in any era of human history.

That makes a larger world for religion. Our science has not made a godless world. Our science has simply taught us, if we have had right minds for it, and our new philosophy is teaching us, that the divine has realms of which until now we had never dreamed; and it is so in the field of religion as well as in nature. The broad sympathy of religions, the deeper understanding among men of various religions, that movement of sympathy and understanding has been precisely coincident in time with the movement which has given us the larger thought of the universe, the larger thought of nature and of nature's God. The ideas which were almost universal in the churches when I became for the first time a careful student of religion, in regard to the religions of the East, the great religions of India, China, Arabia, and Turkey, have been completely transformed. There has come with the reign of science as concerns the things of nature, the reign of truth, the spirit of truth, of confidence in truth, of willingness to accept it, of quickness to utilize it, of fraternity toward all forms of truth, which has revolutionized this world to an extent that those of us who stand in the midst of it can hardly understand. It is a part of the same movement which makes possible such an interdenominational movement in Christendom as that which we are seeing today, that which you see in Chicago in the Congress of Religion, and which finds its counterpart in all these states. The world has become so great to us, the really great questions of religion and of society are so imperative, that these little differences in ecclesiastical polity, in ritual and usage and what not, which used to divide men so strictly, begin to look small indeed in the light of those larger interests which all men feel alike.

In Boston, only the week before I came away, in one of the churches at our south end—a Universalist Church, which calls itself "The Every Day Church," itself one of the best illustrations of that institutional church movement which is peculiarly a growth of our time—there was held a gathering of the clergymen of the different churches of that section of the city to confer as to how the south end of Boston could be made more truly a precinct of the kingdom of God. The churches of different denominations undertook this work and that in the great plan, with no thought whatever of denominational differences. It is precisely as men do that—as Dean Hodges, our splendid Boston churchman, pointed out with such common sense and power, in his article a year or two ago—it is precisely as we put our shoulders together for united work for specific, positive causes, that these minor differences between us will gradually take care of themselves.

About the differences themselves, I for one grow every year to care less. In the imperiousness of the young man I used to feel much disturbed if every uncle, aunt, cousin and friend could not look at things just as I did; and the way I looked at things was from a very High Church standpoint. I have swung over to the left wing in that matter; but I love the High Churchman—of the right sort, not the vain ritualist absorbed in church millinery—now as I never loved him before. Many men of many minds come into my office day by day—it is a kind of clearing house, as Brother Jones knows—and I thank God that they do not all think as I do. I think it would be a dull meeting place if all who came thought the same in religion or politics or anything else. It is this infinite variety in the universe, not only in nature, but in the mind of man—in his politics, in his religion, his taste, his talent, his needs—which constitutes the charm and splendor of the world. Renan once said that be felt there was much to be said in behalf of every system of thought which was great enough to have won a considerable support and following in the world; and he himself had so much sympathy with all of them that he suspected that if he could live long enough, in the full strength of his powers, he would become successively the champion of every creed. That may not quite describe us; I suppose it does not; but it is a splendid characteristic of the time in which we live, that, strenuous as each of us may be in his special field, we have, if our souls have any vitality, a great new sympathy for other forms of thought.

I hail every moment like this which does not interfere with the intellectual integrity of any man, does not ask any man to come into a gathering like this to say to any other that he thinks just as he does—we want nothing of that mush of thought—but, with all his intellectual integrity, with all his special devotions, enthusiasms and emphases, having that sympathy of religion, that consciousness that religion is more than any of the religions, and that deep down we are all religious chiefly because we are the children of God. We are religious men as the cork is cork, because of the "corkness" in the cork, which pushes it up from the bottom,

crowd it down as you please, to the bottom of the bucket or the bottom of the sea.

The great guaranty of religion—which is the last thing that the thinker worries about when his thought has become more than skin deep—is the simple fact that we are men, and that the very atoms and molecules of our souls, if we may carry the dialect of physics into metaphysics, are predestined to the service of God and, through whatever hells and purgatories, to the heaven of God. More and more men are feeling that this is to become God's world. It is in the presence of these larger feelings and larger interests that the little ones disappear. I remember a striking word of Robertson's of Brighton. Talking to some of his ecclestistical friends, holding some synod for the nice discussion of this and that petty point of ritual or exegesis, he said, "While you and I, charged with the spiritual interests of this town and this realm, are talking here about these things, the laboring men of this city, in their poor hall around the corner, are discussing a much more important question—whether or not there is any God at all; and that should warn us that if we want to help them discuss that question in a right way and to come to conclusions inspiring and right, we should cease to consider much the things which chiefly occupy the churchmen of England, as we measure them from the reports of the conventions which come in the newspapers."

Now, we are coming to that consideration of larger things in the religious conventions. I see no reports of religious conventions worthy the attention of thoughtful men which do not always have their share of the great social questions, the questions which affect the whole community, affect men's citizenship, questions which hardly used to figure in the religious convention at all. We are claiming for religion—this is a part of religion's larger world—not simply the larger sympathy, not simply the larger, diviner view of nature and the universe, but all the realms of social and intellectual life. Religion used to be a department. This thing was religious and this was not; this book was religious and this was not. We had it all aligned.

Last night I dropped into one of the churches of this city—an "orthodox" church, a Congregational church—into a "conference meeting," which takes the place of the old-fashioned prayer meeting in some of the churches today. There I found what would have been impossible in the New England churches when I was a boy—a whole chapelful of people drawing upon poetry for the service of religion. Evidently the thing appealed to the people; it seemed to them high and helpful, as often the prayer meeting does not—though oftentimes the true prayer meeting still does. They were gathered to present—this one what Dante had done for his soul, another what Browning had contributed to the culture of his soul, another Tennyson. One rose and told that Charles Wesley's hymns had done for him, another what Watts' hymns had done for him; and a noble passage from "Sir Launfal," telling what the real sum and substance of religion is, was quoted by one of the faithful sisters.

Now, that is a wholesome thing. Poetry has its place; art has its place; all these great departments of the mind's activity have their places; and we shall interpret them better in their own special places just as we claim them all for religion and let the divine light fall over them all.

Gladstone, the orthodox churchman, says in his fine essay upon "Greece in the Providential Order": "It has been too much our custom to look upon the field of religion—the field of the love and care of God—as having been confined under the older dispensation to the narrow valley of Jerusalem, and since the Advent to the Christian pale." So it has been too much our custom to say that inspiration flowed in this channel or that, and not to see that inspiration was choosing its thousand instruments and vehicles, that it is the same divine nature that makes the apple tree, the pine tree and the elm tree, the great related movement of men after true religious expression that makes the Catholic, the Presbyterian, and the Independent.

This religious insight into great poetry, the claiming of literature for God, for religion, for the church, for whatever claims to do the work of the church in the world, I count one of the most salutary and inspiring "expansions" of our time.

"Everything," as Martineau used to say, "must come to the intellectual justification at last." I, for one, never like to hear it claimed as evidence of superiority or progressiveness, that a church has become "less theological." That is apt to mean that it has become vague, lax and unsteady in its thought. We do not wish to see religion less theological, but we do wish to see it more theological—and that is precisely what we are seeing. The church has broadened its theology, and sociologically it has extended its influence and claimed for itself great realms of society, industry and politics which forty or fifty years ago were thought to lie almost outside the church's concern.

The extension of the range of pulpit subjects—the virility with which all men of power in the pulpit are laying their hands upon the burning questions of society, politics, education—is making the pulpit more vital, a place which more and more is going to invite to it the very best talent of the country and the world. If the pulpit has to some degree suffered in the struggles of the last fifty years, more and more I believe one can see it is to be the vehicle and instrument of the strong men of today and tomorrow. It gives a strong invitation. It was a sign of the times when, the other day, one of the most brilliant professors of Harvard University, one who had won an influential and popular place for himself there in the field of sociology, retired from his professor's chair to take the pulpit of one of our Boston churches. He did it because, in his study of sociology itself, he has come to see more and more that the place where the emphasis must be laid in the decade just ahead of us is the religious and the ethical place; that the imperative questions of the adjustment and readjustment of capital and labor, the problems of industry, and all the things that crowd most pressingly upon serious men today, can be solved aright only by the religious man and in the religious way. His word, and his deed matching the word, are attestation of the clear insight of Mazzini a generation ago, when he said to the working men of Italy and Europe that there can be no true industrial reorganization of the world, no true political reorganization, along the lines of democracy or any lines of hope, save as there comes with it a religious synthesis, save as man gets some new uplifting view of his relations to the universe and God.

I believe that is what we are to see. Elisha Mulford, who seems to me to have been one of the profoundest men of his time, not only in America, but in the world, wrote in his "The Republic of God," a work second to no other recent theological work in America—and I know of no work which defines Christianity itself with truer insight and power—that Christianity was unlike all of the other historic religions of the world in this: that it was characteristically a new social synthesis, a new vision and definition of the ethics of society, of the relations of man to man, the relations of man to God being always fatally mixed and identified with these. The Christian church truly defined is a divine commonwealth, an organization for bringing in the kingdom of God in this world. Thus I believe are the churches of Christianity more and more coming to define them-

selves; and because this is so I hail the era upon which we are entering as a promising one.

That was the position of the men who laid the foundations of this American democracy. Our Puritan fathers were a set of men who did not know the difference between politics and religion. They viewed State and Church as simply two instrumentalities for bringing in the kingdom of God in that corner of God's earth for which they were particularly responsible. A religion which is not politics and a politics which is not religion have no long lease of life. And it is because religion is becoming so political, and because the need by politics of religion is appealing so deeply to the minds of men, that I feel the inspiration of the opening era.

There was a man who died here in America the other day, a man who had been a brilliant senator, a man who for years had occupied the chair of the president of the Senate; and he is remembered chiefly because he once emphasized the fact that politics had nothing to do with the ten commandments; that the aim of the politician in a great campaign was the aim of the captain in battle—simply to get the victory—and the man who failed through any scruples was disgraced. That is politics without religion.

I saw something just as bad the other day in the way of religion without politics. It was the utterance of a clergyman who stands at the head of the most historic of the churches of New York. They had a certain municipal election in New York, which enlisted the interest of all good men—and all bad men. Many of the clergymen did noble service in that campaign. But "God's people," as Cromwell would have said, lost, Then the newspapers interviewed the clergymen, to ask what they thought about it and what they thought of clergymen taking part in politics. The rector of this great church thanked God that he had never preached a political sermon, that he had kept religion apart from politics, where it always deserved to be kept. The church has nothing to do directly, he said, with questions of labor and capital, the "elevation of the masses," and that sort of thing; her business is to preach the gospel of Jesus Christ and "administer the sacraments of salvation." "I believe," he said—I quote from memory and roughly—"that this vicious habit of mixing up politics and religion came in with the Puritan time, and I believe that the minister of religion always sacrifices his influence so far as he has anything to do with politics."

That was religion without politics, and I call it as bad as the other. Can you see in it anything whatever of hope or relish of salvation? Can you see the kingdom of heaven north, south, east, west, or northwest by east, or from any point of the compass, in that doctrine? That is not the doctrine of John Robinson, nor of the men who in the name of God planted this republic. That Puritanism which under John Knox in Scotland made Stuarts tremble, that Puritanism which brought in the commonwealth of England, that Puritanism which did not know, as I have said, whether it was politics or religion, which voted on Mondays in the meeting house where it prayed on Sundays, that Puritanism which laid our foundations, is the religion which—in a broader, deeper, more comprehensive and more scientific way—is the religion which we need and the religion which only can command the success of true causes in America.

We want to claim that larger world of politics, that larger world of the state, for religion. Among all the policies which we discuss, among all the great enterprises into which the State is invited, we want a spirit that will make each of us ask himself as he would ask it in his church, as he would ask it in the presence of God: Is this, to which America is invited, the thing which God can bless? Is this the thing which makes for the kingdom of God on earth? It is only as we can answer that question aright, as we claim our industry, our politics and our society, as well as our church, for religion that we can satisfy the new needs of the new time.

THE STUDY TABLE.

Jesus as Authority and Jesus as Inspiration.*

In this book Prof. Peabody has made a notable and helpful contribution to religious literature. It is a good book with which to begin the twentieth century. It is the most comprehensive, illuminating, and enriching treatment of the subject so far published. The outlook is broad and modern. The discussion takes a wide range. The spirit is inclusive, catholic and constructive. The many important topics are handled with great sobriety and also with great suggestiveness. The treatment of Jesus is perfectly human and natural, and yet so appreciative that the most conservative will take no offence—a beautiful illustration of the new spirit that has come into the discussion of religious problems. This work is, however, not confined to the interpretation of texts. Its main value really lies more in its modern than in its New Testament material.

This is an enriching book because it is the outcome of a well ripened life experience. Back of every paragraph we feel the wide reading, the abundant information, and the serious meditation. The style is attractive because the natural garment of clear thought and refined feeling. It is an easy book to read; and yet, it is a difficult book to master, for one finds so much to carry away from it. On every page we discover some sentence of rare wisdom or clear insight, which lights up a life problem, solves a social perplexity, or generates a motive for nobler conduct. This is the best treatise to put into the hand of the earnest student as he begins the study of the social question. It will give him at the start a wide horizon, the sane temper, and the right method of approach. The veteran in this department will also read it with alacrity and feel enriched by its timely and wise discussions.

There are seven chapters. The first discusses "The Comprehensiveness of the Teaching of Jesus." In it Dr. Peabody illustrates the magnitude and urgency of the present social question, and passes in review with admirable criticisms the various social programmes, Christian and non-Christian, which have been presented in recent times. He also presents an admirable plea for a deeper and more comprehensive consideration both of Jesus' Gospel and the social problem.

In the next chapter are discussed "The Social Principles of the Teachings of Jesus." In it we find these attractive statements: "The supreme concern of Jesus throughout his ministry was—not the reorganization of human society, but the disclosure to the human soul of its relations to God. Jesus was, first of all, not a reformer but a revealer; he was not primarily an agitator with a plan, but an idealist with a vision," p. 77. Again, "In short, instead of regenaration by organization, Jesus offers regeneration by inspiration. He was not primarily the deviser of a social system, but the quickener of single lives. His gift is not that of form, but that of life," p. 90. Still again: "His contribution is not one of social organization or method, but of a point of view, a way of approach, and an end to attain. His social gospel is not one of fact or doctrine, but one of spirit and aim," p. 123. What has seemed to me the most central proposition of the whole book is found in these words: "He (Jesus) looks at life from above, and its confusion and conflict fall into order and reveal their

*"Jesus Christ and the Social Question," Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. The Macmillan Company. 1900.

purpose as parts of the large intention of the Father. He looks over the partitions of social provincialism, and sees the dimensions and unity of the world," p. 107.

The third chapter deals with the family and considers at length the question of divorces—and to this I shall return for a brief criticism. The next two chapters pass in review, with great minuteness of detail and multitudinous use of texts, the closely related problems: First, what Jesus taught respecting riches and the rich; and, second, his teaching concerning the care of the poor. In the discussion of the texts that deal with Jesus' views of wealth, both the student of scripture and the student of society will find an abundant harvest. In commenting upon the care of the poor, it is much to be regretted that Prof. Peabody makes no allusion whatever to the writings of Von Melle and others which describe the real origin of modern scientific charity in Hamburg over a century ago.

The sixth chapter is entitled: "The Teachings of Jesus Concerning the Industrial Order"; but some will feel that a truer title would be, "The Teachings of Dr. Peabody Respecting Industrial Problems," for there is here far more from the disciple than from the Master. And this fact brings into prominence one of the characteristics, if not one of the limitations of the work. But this remark is not intended to depreciate the earnest attempt of the author to be an impartial interpreter. In the last chapter, "The Correlation of the Social Questions," the shortest but not the least interesting or important, Prof. Peabody places this complex and perplexing problem of human society in a wide horizon, and with many wise remarks illustrates its innumerable and intimate phases and relations. The views here set forth are wholesome and needful; for they will, at the same time, moderate the wild hopes of over sanguine enthusiasts, while they will equip the hand with greater skill and prepare the heart to labor and wait with greater patience.

And now I wish to present very briefly a minor and a major criticism upon this book, all of which commands my admiration and much of which receives my hearty approval. My lesser criticism refers to the total absence of discrimination in the use of the different gospels. It is nowhere clearly admitted that in these records and reports we deal with materials of widely varying degrees of reliability. Practically all texts are used at their face value. The results of New Testament criticism in this direction are largely ignored. The Fourth Gospel is quoted without reservation as freely as the Synoptics. The treatment is too exclusively homelitical. The real character of the material handled is not clearly held in mind; so that, after all, an element of uncertainty enters into all the conclusions set forth.

It is simply impossible to bring all the gospel texts into a harmonious and consistent body of ethical and social teaching. What we have are fragments and fractions of Jesus' teachings; teachings misunderstood by dull minds and enlarged by tradition; and teachings in Jesus' name that flowed in from the minds of the disciple. The material may briefly be described: The original message *minus* things lost by the way, *plus* reportorial refraction, *plus* traditional coloration, *plus* translation modifications, *plus* doctrinal changes. Each element may be very small, but the sum is considerable. On the site of the old building, there is some new material never belonging to it, some has disappeared, and some has been reshaped. This being the case, however sure we may be of the general plan and outline, no complete restoration is possible. Is not the real and important fact this: These gospels are wonderfully adapted to do the thing intended and needed; to communicate with power the spirit of Jesus, but we cannot construct from them an exact or exhaustive account of his whole mind upon these great life problems.

This brings me to my major criticism. Why should we try to fit Jesus' sayings into a rigid and comprehensive body of social doctrine? Is it not a mistake to use Jesus as a final authority? In appealing to him as a judge do we not miss his most precious ministry? Is it not better to use his character and message chiefly for inspiration?

We know enough about Jesus to see and feel that he was infinitely loveable. Therefore we have reason for loving him tenderly and profoundly. And this love gives us something vastly better than mere authority—a life motive educating us toward a similar loveableness. We know enough about the essential spirit of his life to command our unbounded enthusiasm. Here is a source of unlimited and beneficent activity which is infinitely more valuable than authoritative rules. While we may not be able to reconstruct his message and make a harmonious and detailed legislation for life, we do have records that give us his fundamental ideal and essential spirit—purity the condition, growth the method, love the motive, service the form, character the fruitage—so much is clear without any elaborate or uncertain exigesis. And here is fuel for our altar fires—something better than formal statutes or elaborate oracles. Many of us are feeling, I think, that we are just beginning to make the best use of Jesus by going to him for inspiration rather than authority.

The truth of this position seems to me evident when we consider Prof. Peabody's appeal to Jesus as authority in reference to divorce. The frequency and increase of divorces certainly present an alarming problem. But we touch here a symptom of social corruption rather than its root. It cannot be successfully maintained that the difficulty lies in the fact that divorces are granted for other causes than adultery. As much as we all must deplore the existence of marital conditions that make divorces necessary for any reason, I do not feel that adultery is the sole ground for granting it. The teaching of Jesus seems to me to over-emphasize a physical fact to the neglect of equally serious spiritual elements of life. The gospel argument lays stress upon just one thing—the unity of flesh. But deeper than this and more necessary to the happy and noble home is unity of spirit. And Jesus himself seems to have had this in mind when he said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The question arises: Would he consider this adequate grounds for divorce? It seems to me that cruelty, intemperance, beastliness, and some other things are as fatal to married life and are as good grounds for divorce as adultery. And if these things exist and compel a separation, why should the innocent and injured party be kept to the end of life from home and family and all that these words imply? To hold that sin against the physical union warrants separation and makes remarriage permissable, while sin against every spiritual sanctity involved does not break the bond but renders a remarriage real adultery, this seems to me an unreasonably materialistic interpretation of the marriage relation.

All this illustrates, I think, the mistake of using Jesus as final authority. Many readers will doubtless feel that Dr. Peabody himself presents arguments against divorce that are stronger than the statements of Jesus. Jesus rested his argument upon the Genesis account of creation. But a little attention to a few facts will lead most people to see how inadequate such an argument really is: (1) This old Bible story of the creation of man and the family is, we know, as the people of Jesus' time did not know, mythical rather than historical. It cannot therefore serve as the basis of such an argument. We cannot appeal to it as a revelation of the mind or purpose of God respecting marriage. (2) The fact that the Old Testament represents Hebrew saints as living with more than one woman at the same time with the apparent approval of

Jehovah, makes it irrational to appeal to its testimony as final authority. (3) There is nothing in the biblical history to show that Moses gave the command in opposition to earlier and better customs as an accommodation to the hardness of the hearts of the people. The assumed pure monogamy of primitive times without any form of divorce is a mere fiction. The regulation of the Mosaic law, whether by Moses or not, represents undoubtedly not a decline, but a step forward.

My plea is this: The general views of Jesus respecting human life furnish ideals and impulses which are precious and helpful to us in all these relations of domestic and social order. But when we press his dictum, in a case like this, as final authority, we divert attention from his true helpfulness, while we arouse a criticism that disintegrates his argument and really lessens his authority. All are willing to accept the spirit of his teachings, but many will refuse to admit the soundness of his reasoning in this particular. And by pressing his statement as final authority we shall weaken his spiritual influence.

There can be no doubt but that the general influence of Jesus' life and teaching has told mightily in favor of the very highest form of home life. His gospel remains powerfully and beneficently influential in the same direction at present. Wherever his spirit can be made the master motive of a human life all the sanctities and felicities of the family are secure. As far as this is done, divorces will not be sought. But when we try to enforce his words as final authority, then we compel people to quote in opposition such sayings as these: "He that loveth father or mother more than me is not worthy of me." And: "Who is my mother and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren?" Sayings that on their face seem unfilial and depreciative of the home. And very curiously, Prof. Peabody wholly ignores these very important texts!

All admit that Jesus set forth certain essential and ultimate spiritual truths and all are free to accord to him the natural authority which his great religious genius deserves. But the modern mind, I think, accepts his message as authoritative only because true, while it protests against the use of his texts as final authority simply because they come from him. I do not believe that Jesus is outgrown or his gospel exhausted, but I do believe that the use of his words as final authority is always unscientific and often a serious mistake. There is something infinitely better, and that is the use of Jesus for inspiration. Plato has grown in power of helpfulness as he has ceased to be used as a finality.

To Jesus, as has been said, our social question did not exist. But he did emphasize great life truths and create precious life motives that are the solvents of all social problems. And while ever resorting to him as a most helpful teacher and example, we, like Jesus, must take a fresh look at life and go freely and directly to the primary and original sources of inspiration. And this, I take it, is the new spirit or method that is everywhere coming into the world of religion.

JOSEPH HENRY CROOKER.

ANN ARBOR, MICH.

On Being Called a Pro-Boer.

Friend, call me what you will; no jot care I;
I that shall stand for England till I die.
England! The England that rejoiced to see
Hellas unbound, Italy one and free;
The England that had tears for Poland's doom,
And in her heart for all the world made room;
The England from whose side I have not swerved;
The immortal England whom I too have served,
Accounting her all living lands above,
In justice and in mercy and in love.

—*William Watson.*

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

BY W. L. SHELDON,
LECTURER OF THE ETHICAL SOCIETY, ST. LOUIS.

PART III.

The New Testament.

XI.

THE SECOND COMING AND THE JUDGMENT DAY.

In connection with this visit to Jerusalem we may examine from the various Gospels a number of utterances from Jesus in the way of actual prophesy. The passages are unfortunately confusing. But as near as we can gather, it would seem that he realized the inevitable, temporary failure of his efforts in Jerusalem, and the martrydom awaiting him; and that he preserved his faith in his mission by the belief that after his death he would come back again and that then there would be an overthrow of present conditions and a setting up a true Messianic Kingdom. We have, therefore, a number of references to this subject with two phases which are unfortunately confused in the narratives—one pointing to a final Judgment Day and the other to a special destruction of Jerusalem which should precede his second coming. The advanced critic recognizes at once that the accounts here are colored by what actually took place afterwards in the destruction of Jerusalem; so that we shall always be somewhat in doubt as to the exact language of Jesus.

We first turn to the reference with regard to the destruction of Jerusalem and the overthrow of the present world. Have read aloud the whole of Chapter XIII from Mark, comparing it with the whole of Chapter XXIV of Matthew. The most striking point in this narrative is the pretty clear intimation that all this would soon come to pass—in fact during the life time of some then living. Note for instance verse 34 in the chapter from Matthew and verse 30 in the chapter from Mark, also verse 27 in Chapter XXI from Luke. A parallel account from Chapter XXI of Luke may also be read; as this is such an important incident in the biography of Jesus.

We see from these passages how the minds of the converts to Christianity in the first century centered on the Judgment Day soon to arrive. It gave a certain rather materialistic conception to the whole subject. At this point the class might read over again the passage we have already taken up from St. Paul in Chapter XV from First Corinthians. This is important because we should note that the standpoint of St. Paul was on the whole much more spiritual than the prevalent view of that time. We shall observe this fact later on when we make a study of the Book of Revelation.

Besides the passages descriptive of a definite prophesy on the part of Jesus, there are a number of Parables which he introduced in the same connection and which might be read here. For instance the noteworthy one about "The Ten Virgins," in verses 1-13, Chapter XXV from Matthew; and the one about "The Vineyard and Husbandmen," in verses 1-11, Chapter XII from Mark, which is also reproduced in verses 9-18, Chapter XX from Luke.

Alongside of these passages in the form of prophesy pointing to the end of the present world must go another series with regard to the Judgment Day. Some member of the class should read aloud verses 31-46, Chapter XXV from Matthew. This is one of the most significant and important passages in the whole Bible, as it points essentially to what we should now call ethical religion. The striking characteristic in it is not

the faith in a life after death, because this was more or less the standpoint of orthodox Judaism in Palestine at that time. What concerns us here is the series of principles according to which the Judgment is to be carried out. The basis of Judgment deals with conduct rather than belief. We have here the Jesus of the first three Gospels, far more than the Jesus of the fourth Gospel, that of John. And it is significant that this picture of the Judgment Day is not to be found in the fourth Gospel; nor in fact do we find it in this form in the other two Gospels. It stands rather separate, almost like a Parable, and is perhaps nearer to the original language of Jesus than the other speeches concerning the destruction of Jerusalem, which are manifestly colored by that event as it actually took place.

Along with this Parable of the Judgment Day might be read the last two Chapters of the Book of Revelation, giving the description there of the New Jerusalem. Compare carefully the attitude of the two pictures, where they resemble each other and where they differ. The question may come up with regard to these pictures of a Judgment Day as to whether the condemnation of the wicked was meant to be "everlasting." Here we are in the midst of the mooted problem of "Eternal Punishment." A good deal of hair-splitting has undoubtedly gone on concerning the exact import of the language of Jesus on this point. Those who wish to look into it at all are referred to a monograph by Canon Farrar of Westminster Abbey on this general subject entitled "Eternal Hope," where he contends that the original term translated "everlasting" meant rather "ages on ages" instead of "Eternal." The dispute will never be settled—especially as the language in which we have it in its original form in Greek is already a translation from the actual words of Jesus in Aramaic.

THE STORY OF THE DEATH OF JESUS.

We have come now to the climax of our readings in the life of Jesus, having reached the story of his martyrdom by crucifixion. The causes leading to such a catastrophe will never be fully known; nor will it ever be quite settled as to what was the exact standpoint of Jesus himself in regard to his death, in how far he sought to avoid it, or accepted it as inevitable.

We have a picture of Jesus for a time—perhaps a few days, perhaps a few weeks—residing in the village of Bethany just outside of Jerusalem for the nights, spending the daytime in the city teaching. The story of the last days, which goes under the name of "The Passion of Jesus," begins with his commemoration of the Passover. A short paper might be read at this point by some member of the class on the history of this festival and its importance—going to the various authorities we have cited. It raises the old question, which will also never be decided, how far Jesus meant to break with the ceremonialism of the Jewish Church. He evidently did aim to conform to the leading features of it; although there is plain indication of a certain reaction from some parts of it in the rather confused accounts as to his broader theories concerning the Sabbath Day. Have read aloud verses 17-29, Chapter XXVI of Matthew. Every line here must be studied with considerable pains. Read aloud also the parallel passages in Mark, verses 10-25, Chapter XIV; verses 1-34, Chapter XXII from Luke, where we have also the well-known warning concerning Peter in the way he would deny his Master; verses 1-38, Chapter XIII from John, where we have the sole account of "Jesus Washing the Disciples' Feet," but where, strangely enough, there is no account of the Memorial Supper. A great deal turns on the actual language used by Jesus at this time, in so far as the establishment of the "Lord's Supper" as a permanent institution is concerned. It will always be disputed whether Jesus intended this to be continued as a Memorial Feast. In only one of the three accounts is he reported to have said, "This do ye in remembrance of me." For a short discussion of this question the teacher is referred to a quite long foot-note in Chapter II, Section 3, from the work on the "Apostolic Age," by McGiffert.

Then should be read the well known farewell address of Jesus along with his last prayer, to be found in the Gospel of John, Chapters XIV-XVII. The discussion will never end as to whether these words are authentic. In their *present form* they probably emanate from the author of the fourth Gospel. Their tone is manifestly unlike the language of Jesus in the first three Gospels. But we ought to read them, inasmuch as they are certainly beautiful and form an important part of the New Testament, and because they have exerted large influence over Christianity. It is the Jesus-from-the-distance and not the near-to-Jesus, who speaks in these Chapters.

We then resume the narrative of events. And just here comes in the allusion to a striking episode, to be found in Luke, verses 35-38, Chapter XXII. If this incident is historic it is naturally important. The teacher is referred to an article by Pfleiderer in the "New World," for 1899, where this writer argues from these verses that Jesus really intended to defend himself from attack and was not yet certain of his coming martyrdom. But the preponderance of opinion probably leans the other way.

We then read the sublime picture of the scene in the Garden of Gethsemane from Matthew, Chapter XXVI, verses 30-46; Mark, verses 26-42, Chapter XIV; Luke, verses 39-46, Chapter XXII; John, verse 1, Chapter XVIII, where for some strange reason the details of the Gethsemane scene are omitted.

After this we have the story of the "Betrayal," the scene of "The Crown of Thorns" and the "Crucifixion," concluding with the placing of the body of Jesus in the "Sepulchre." The best way would be to read consecutively from Matthew, verse 47, Chapter XXVI through to the end of Chapter XXVII; also Mark, from verse 43, Chapter XIV, to the end of Chapter XV; Luke, from verse 47, Chapter XXII to the end of Chapter XXIII; John, the whole of Chapters XVIII and XIX. It should be noted by the way, that the accounts are a little vague, from the various sources, as to the exact time when the bold language of Peter had been used to Jesus, whether it was while they were all at supper, or after they had gone out and were on the way to the Garden of Gethsemane. Such minor variations occur in the stories of the two Trials, especially concerning the words used by Jesus. The phrase mentioned several times, "He held his peace," makes us inclined to feel that this was the attitude taken by Jesus throughout the whole experience before the High Priest and before Pilate, and that the language put into his mouth afterwards was probably an interpolation.

The first thing to be done by the class is to get the effect of the picture as a whole, without an analysis or criticism, taking it like a sublime musical composition, as the grandest picture in the world's literature.

But afterwards at an ensuing meeting it would be well to compare the four accounts word by word so as to note the minor differences in points of detail. The background of conditions in the political and religious organization in Jerusalem at this time should be filled in. A short paper had better be read, explaining the peculiar arrangement of the courts necessitating the two Trials of Jesus. All the well known "Lives of Jesus" will have paragraphs or chapters explaining this. The class should observe carefully just what incidents are mentioned exclusively in one Gospel, and in how far all four of the Gospels are in complete accord. The radical as well as the conservative will probably accept the leading statements in these accounts as real history. One of the important variations we note, however, is in reference to the presence or absence of the disciples at the crucifixion. According

to one account we read: "They all forsook him and fled." But according to another account one or more of them remained there.

THE RESURRECTION OF JESUS.

The chapters concerning the story of the Resurrection are perhaps more divergent on points of detail than the chapters concerning all the other events told us in the Gospels concerning Jesus. To begin with, we observe the striking fact that there is no mention whatever of any one having seen Jesus after the Resurrection in so far as the Gospel of Mark is concerned—unless we accept verses 9-20 of Chapter XVI which are missing in the two oldest manuscripts and which are therefore placed in a separate paragraph in the Revised Version. All we have, therefore, from Mark would be verses 1-8, Chapter XVI, telling us of the angel in the tomb announcing to the two Marys the fact of the resurrection. But the teacher should have read aloud Chapter XXVIII from Matthew, Chapter XXIV from Luke, and Chapter XX from John.

Then once more we may refer to the language of St. Paul concerning the beliefs on this subject, to be found in the passage we have already twice read, in verses 1-9, Chapter XV from First Corinthians. As to exactly what is meant to be portraved in the accounts of the resurrection, the scholars will never agree. Some contend that it was intended to be pictured as an actual coming back to life again of the body of Jesus. Another important orthodox school suggests that what is meant here was simply the appearance of the *spiritual* Jesus to the *minds* of the disciples.

In so far as our main work is concerned, however, the class will take its standpoint on this whole subject according to the degree of orthodox or rationalism it represents. The purpose of these lessons is not to decide such questions, but only to outline a method for reading the New Testament.

In connection with the various chapters from the Gospel, there should also be read verses 1-11, Chapter I from "The Book of the Acts" where we have an account of the Ascension of Jesus, which is not mentioned in any of the four Gospels. But it should be remembered that "The Book of the Acts" is attributed by most scholars to the same man who wrote the "Gospel of Luke."

There may be certain persons who accept the most radical standpoint and wish to look up or investigate the explanations of what took place after the death of Jesus, according to a purely rationalistic standpoint. If so, they are referred to the chapters dealing with that subject in Renan and Strauss. Those who would like to read a thoughtful conscientious defence of the Resurrection of Jesus as an historic fact may turn to Lecture VI in the treatise on Christian Evidence, by Prebendery Row, in the "Bampton Lectures."

THE SOCIAL CRITIC.

The Critic has waited, perhaps too long, to hear what the world had to say about Leland Stanford University. And now the Critic has to say this: that Leland Stanford is unique in this one thing: that it is the freest platform for free speech of any university in the United States. The president is one of the most outspoken, independent thinkers and orators among all our public men. Indeed, I know of no one, prominent in educational circles, who exercises such freedom of speech as President Jordan. His professors and pupils are encouraged in the same liberal lines. There is, however, a possible combination of liberalism with lack of judgment, that makes even a very able and a very good man out of place as a university teacher. Without undertaking to comprehend the ins and the outs of the controversy over the discarded professors, at Leland Stanford, we believe that that university is still the peculiar and special home of progressive thought.

* * *

Industrial education is making very rapid progress not only in America, but in the European states. Curiously and seriously England is in the rear. The Critic prophecies that within twenty-five years the town common schools of America will all be placed in garden plots, of not less than one acre, and that the study of books will become supplementary to the study of things. There will be shops for mechanical work, and there will be laboratories for the study of the elementary sciences in an applied form. Already the town schools have made such progress as to cover the freshman and sophomore years of college; they will undoubtedly go forward still farther and possibly cover all that is of practical value in the whole college curriculum. Your town school will then have equal advantage for all its pupils, and each one will have an opportunity of developing in a line according to his own genius. There will be no need of sending a few of the more well-to-do lads to a college for studies that the town school can afford to give everyone, boy or girl.

* * *

The impression that the age is making specialists of everybody is a mistake. In the middle of the last century literary workers were sharply specialized. A poet was a poet, and an essayist was an essayist. Macaulay, Sydney Smith, Wilson, Talfourd were critics, pure and simple. A little later there was no difficulty in classifying Longfellow, Emerson, Hawthorne, Holmes. But what shall we say today of a man like Higginson, who writes history, novels, essays, addresses, political pamphlets, religious monographs? And what shall we make of Edward Everett Hale, who has successfully beat up the bush in every department of literature and thought—a man who has done his preaching, his editing, his novel writing, his history writing, and we know not what else, and is a grand success everywhere? What we really are producing is all-around people.

* * *

We know not where in literature to find anything better worth preserving than the questions and answers recorded on Dr. Edward Orton's seventieth birthday. Some one asked, "How do seventy years seem to one who has them behind him?" Orton answered, "Short, when you think that they are but ten decades; but long when you think of the changes that have taken place. At that time there were no railroads, no telegraphs, no telephones, nothing from electricity but lightning rods, no daily papers, and only two millionaires in the entire country. It is hard to think ourselves back to that simple state of society." To the question, "How does the world look to a man of three score years and ten?" He answered, "On the whole hopeful and cheerful; there are great evils, but the rising generations will cope with them and conquer them." To the question, "How does a man of seventy look upon the question of a future life?" He answered, "I have an increasing respect for human nature. Man is divinely allied. He belongs to the higher side of the universe; and a great hope in the future has much to sustain it."

* * *

Our reverence for Victoria does not obligate us to shut our eyes to the fact that her successor has led a fast and vulgar life; and that a cheap, coarse companionship has best pleased him. He is of the stock of the Georges. But experience may have brought him to at least comprehend that the English people will not endure royal rioting. It is, however, only a very short time since he needed his mother's sharp reproof—and he got it. He has never shown either intellectual power nor moral power. We have but little hope for England under any such regime.

THE HOME.

Helps to High Living.

SUN. Lo, they who know not love, know not yet God; for God is love, and this is life eternal.

MON.—* * In the aristocracy of love the royal title-deed to rank is service!

TUES.—It is our sin God would destroy, not us.

WED.—Death would not come to all were't not a boon.

THURS.—How slow our hearts to trust Thy patient love! Give us strong faith till Thou Thy word fulfill.

FRI.—All souls are Thine, Thou holdest each essential.

SAT.—Force cannot break the spirit of the free,
Ye cannot kill immortal Liberty.

—*Henry N. Dodge.*

Days and Nights.

If days were only twice as long,
'Twould be a splendid thing!
'Cause, don't you know, 'fore you're quite dressed
The breakfast bell will ring,
And then it's time to go to school
And then run home at noon
And back to school, and four o'clock
'Most always comes real soon,
An' then you just begin to play,
And then it's time for tea,
And then in such a little while
Your bedtime comes, you see.

If nights were only twice as long,
'Twould be a splendid thing.
'Cause, don't you know, when you're tucked up
Sometimes your mother'll sing,
And first you lie and watch the stars,
Or maybe there's a moon,
And then you get all nice and warm
And sleepy pretty soon;
And then perhaps you shut your eyes,
And then your mother'll say,
"Have I a little boy that means
To lie in bed all day?"

—*Elizabeth Lincoln Gould.*

A Spider's Home.

"What ails our new clock?" said papa one day, as he came home from his work and found mamma just putting on the potato kettle in order to get dinner. "It is twelve o'clock now, and our clock lacks a whole half hour of the right time."

"I don't know," said mamma; "it has always kept very good time until now."

Just then Elsa came running in from school, saying: "Oh, mamma, I was late at school this morning, and Miss Prentiss was so sorry because she had been teaching the children a new song that I missed!"

Papa moved both hands of the clock around until both pointed straight up; now Elsa knew what time it was, and guessed why she had been late that morning. "Now, Elsa," said papa, "run over to Aunt Jennie's to see if we can borrow her watch for a day. If our clock keeps on telling the wrong time we might be late again tomorrow without the watch."

Elsa skipped away, pleased to help papa, and pleased to think that Aunt Jennie might slip the watch-chain around her neck and the pretty watch into her apron pocket, so that she could wear it all the way home. When she came back the watch was hung up on a nail beside the clock. The next morning when papa looked he found that the clock was slower than ever, but he again set it right with the watch. It could not keep up, but grew slower and slower, until finally it stopped altogether.

"Now," said papa, "I will open the door that has always been tightly closed, to see if I can find out the trouble with our new clock." Elsa and mamma peeped over his shoulder, and what do you suppose they saw? Why, somebody's little home, all fixed up there among the pretty wheels, with curtains, draperies and other silken things. The one who made all this was scampering away as fast as his six little legs could carry him.

"That's right," said papa, "hurry away, for you have just tied our clock up with so much spinning that it cannot go at all. You and the clock are both such busy workers, but you cannot work together, so you had better fix up a home somewhere else."

Papa brushed the spider's work all away, when the wheels commenced turning, and the pendulum said its soft "tick-tock" again. Baby waved his tiny hand to show how the clock goes, for he had been watching, too. Papa set the hands again with Aunt Jennie's watch, and the next morning both were together telling the right time. The watch was now carried home to Aunt Jennie, and after this the clock told papa just when to get up, mamma just when to get breakfast, Elsa just when to get ready for school, and nobody need be late any more on account of not knowing the right time.—*The Child's Garden.*

Beauty in Spirit.

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every deficiency.

And if it came to the time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at faces they enshrine there, because beauty of spirit more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—*The Watchman.*

Life and Song.

"If life were caught by a clarionet,
And a wild heart, throbbing in the reed,
Should thrill its joy and trill its fret,
And utter its heart in every deed.

"Then would this breathing clarionet
Type what the poet fain would be;
For none o' the singers ever yet
Has wholly lived his minstrelsy,

"Or clearly sung his true, true thought,
Or utterly bodied forth his life
Or out of life and song has wrought
The perfect one of man and wife;

"Or lived and sung, that Life and Song
Might each express the other's all,
Careless if life or art were long
Since both were one, to stand or fall.

"So that the wonder struck the crowd,
Who shouted it about the land;
His song was only living aloud,
His work, a singing with his hand."

Exchange.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

ECCLESIASTICAL SUFFRAGE FOR WOMEN.—In an interesting article in the *Revue de Morale Sociale* for June, 1900, Prof. Philippe Bridel, of the theological faculty of the Free Church of the canton of Vaud, gave a brief outline of the present status of women in the various organized churches of Protestant Christendom, more especially in some of the countries of Continental Europe. From his statements it appears that France and Switzerland are decidedly behind the United States, Great Britain and her colonies, and even Sweden, in according to women any direct voice or share in the administration of ecclesiastical affairs. In both these countries, however, the need of an advance in this direction is felt, and in the canton of Geneva particularly, the matter is at present receiving no little attention in the public press, thanks to positive steps that have been taken looking toward an extension of the ecclesiastical franchise to women. Naturally it is the free or independent churches that have led the way in this matter in both France and Switzerland, and it is the complications arising from its connection with the state which give special interest to any attempt to carry the national church in the same direction. At the first meeting of the Geneva Consistory for the new year and the twentieth century Mr. Ch. Bonifas spoke in favor of granting electoral rights to women, defending the proposition on the following grounds: It would increase the number of electors; women could discuss the choice of pastors and members of the consistory with their husbands and brothers, and their good sense and devotion to the church could not fail to make their influence a beneficial one; these family discussions would tend to renew the waning interest in church matters observable today in many men of affairs, and seeing their wives interested with a privilege, or right, which they themselves had neglected, could not fail to lead them to look at these forgotten questions from a new point of view. Furthermore, such participation in the administrative work of the church was no more than a just recognition of the unfailing devotion and the great achievements of women in many lines of the church's activity.

At the conclusion of Mr. Bonifas' argument, in which he referred to the important articles of Prof. Bridel and Mr. Hilty in the *Revue de Morale Sociale*, Mr. Guillot came to the support of the position taken by proposing the necessary amendments to the constitution, as follows:

"Article 114.—The National Protestant Church is composed of Swiss Protestants, *men and women*, who accept the organic forms of this church.

"Article 117.—The consistory is chosen by a single college formed of all Protestant Swiss citizens enjoying political rights in the canton of Geneva *and by all Protestant Swiss women of legal age enjoying civil rights in the same canton who have applied for enrollment on the electoral register.*"

Discussion of the question was postponed by the consistory till after the printing of the report. In the meantime the question is before the public. The *Progres religieux*, a "liberal" journal, while denying any prejudice against the weaker sex, suggests that "Mr. Bonifas has not perhaps reflected that our national church is connected with the state, is a part of it, or, so to speak, a function of it. That, consequently, so long as the principles of woman's suffrage is not introduced into the Constitution of the state there can be no question of applying it to ecclesiastical matters in our national church."

This political side of the question appears also in an objection quoted by Prof. Bridel as emanating from those opposed to the separation of church and state, namely, that the large increase of the electoral body in each parish would almost necessarily involve the establishment of an electoral register. This would be in effect a listing of those who voluntarily show in this way their adhesion to the state church and would destroy the fiction by which that church is held to be the expression of the collective and more or less unanimous conscience of the people.

How the women themselves feel about it may be gathered from a paragraph in a letter from the secretary of the Women's Union to the editor of the Geneva *Tribune*. After stating that the Union as such will take no active part in the agitation of the questions he says: "If women affirm their wish to obtain their share of influence in public affairs, it is because they are conscious of their growing capacity, but conquests obtained by force have no value in their eyes, and if, in this particular case they undertook any campaign in favor of the project of Mr. Bonifas, there would be a struggle and consequently in the end somebody vanquished. Is it not better that in our National Church there should be only victors? Victors over pride and masculine egotism, victors over feminine inertia?

"The members of the Women's Union then, and particularly those connected with the National Church, await with patience and confidence the decision of the consistory on the proposition of Mr. Bonifas, as well as its ratification by those whom it concerns, and publicly express to Mr. Bonifas their gratitude for his very just initiative."

This utterance seems the expression of a very wise self-control and serves distinctly to deepen our interest in the issue.

M. E. H.

New York.—The Broadway Tabernacle has recently been celebrating its sixtieth anniversary. It had something worth while to show for its sixty years of work. From its pulpit anti-slavery speeches were made by Garrison, Phillips and Beecher, and it was the principal large hall opened to anti-slavery gatherings. Soon after the battle of Bull Run, when President Lincoln asked for more men, the Broadway Tabernacle raised $30,000 in one evening to equip a regiment.

February Magazines.

The National Review. Much space is given in the current number to the discussion of military affairs. There are papers on "The Bed Rock of Army Reform," by Major Count Gleichen; "The Duties of the Army and Navy," by Capt. W. E. Cairnes, and "A Plea for Reinforcements in South Africa," by H. W. Wilson. Leslie Stephen writes on Emerson, and while he frankly confesses that he does not belong to the class "which takes most freely the impression of the Emersonian stamp," he says "it may be of some interest to more congenial disciples to know how their prophet affects one of the profane vulgar. If some rays from the luminary can pierce the opaque medium of my Philistinism it will show their intrinsic brilliance." In "Episodes of the Month," which deals largely with the late Queen Victoria, Mrs. Anstruther's "Requiem" is reprinted from the *Westminster Gazette:*

God rest our gracious Queen;
Peace to our noble Queen!
God rest the Queen.
Honor her glorious,
Faithful, laborious,
Long she reigned o'er us:
God rest the Queen.

Thy choicest gifts she wore,
Increasing overmore,
Through her great reign.
Well she obeyed Thy laws,
Made Thine her dearest cause;
Sing we with thankful voice:
God rest the Queen.

Lord, God, above the skies,
We pray with tearful eyes:
Bless Thou her land.
Heal Thou the nation's woes;
Grant peace with all our foes,
Peace—as to Thee she goes,
God rest the Queen.

St. Nicholas.—Mary Austin gives in verse and style which closely resemble Kipling, "The Deer Star—A Piute Legend." The Nature and Science department is charmingly illustrated and continues its good work in opening young eyes to an intelligent appreciation of nature and the life about them.

The American Monthly Review of Reviews.—Indispensable to those who would keep abreast of the times. "Decorative Sculpture at the Pan-American Exposition" is treated in an illustrated article by Edward Hall Brush. Lyman P. Powell gives a comparative study of Washington and Lincoln, and "The Frye Shipping Bill" is discussed by three different men under three separate heads.

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YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO